

PROTEST

OF THE 804 a 24

Chevalier St. George;

WITH A

POEM

CONCERNING

Inheritance Right, Ancient.

James Edward II
the Duke of

THE LIBRARY

OF THE HOUSE

of COMMONS or Lower House

BY J. T. W.

ONE HUNDRED



HER Majesty having lately from the Throne Declared Her steady Adhereing to the Succession as by Law Established, and that there is a strict Friendship between Her and the Illustrious House of *Hanover*, which all the Attempts of these who would divide their Interests cannot shake. These who adhere to the St. German Interest, and maintain an Indefeasible Hereditary Right, are desired to consider the Poem hereunto Anexed, wherein nothing is advanced to the Detrement of Hereditary Right, to the utmost extent that it was conveyed in the Royal Line of *Judah*, (which without Offence to any Sovereign) it is Humbly conceived there was something special promised that Line, which no other Succession can lay claim to. Yet even in that Linage, there were several Baulks and Breaches made, that must be owned just, by every one who believes the Truth of the Sacred Scriptures. How bold a stroak

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is made by this Protest against Her
Majesty's Title, which is owned by all
the Sovereigns of Europe / a few Inve-
terat Enemies of the Protestant Interest
excepted) Who now by the Peace do
likewise acknowledge it, is evident ;
and the Peace it self is founded upon
the Renunciation of King Philip,
which if the Principal of Indefeasible
Hereditary Right hold good, is but a
very slippery Foundation for so great and
Glorious work, upon which the Tran-
quility of all Europe so much depends.
The Adherers of the Chevalier St.
George are therefore desired to consi-
der the Anexed Poem Impartially, to
which it's hoped they will allow a
Reading for the sake of the Protestati-
on, which by their Principles they
must very well approve of, and if they
find any thing in the Poem that is In-
consistent to Scripture and Reason, as
well as the Suffrage of all Nations,
'tis expected some Champion of their
cause will shew the World wherein it
halts ; But not to hinder them longer
from the Protest it self, take it as fol-
lows.

AMES III. By the
Grace of GOD, King
of Great-Britain, France
and Ireland, Defender
of the Faith ; to all
Kings, Princes, Repub-
licks, &c.

Since that after a War so long and
Pernicious to all Christendom, all
sides seem ready to come to a Peace,
and are speedily about to Sign it,
without any Regard to us, we
thought it fit and necessary, by this
following Protestation, to assert our
Undoubted Right against every thing
that may be done to the Demunition
of it, and our loss.

'Tis not to our purpose to insist at
large upon the Seiries of what has
formerly been Unjustly done against
us, since these things having been

Tran-

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Transacted in the Face of the World,
are by Consequence so well known,
that they need not to be told, there-
fore I cannot think that any one can
doubt of the Justice of our Cause.

We indeed are not only moved
with the consideration of our own Af-
fairs, but being Uncapable of chang-
ing our Affection towards our Sub-
jects, we cannot without the most
Sensible Grief behold, that neither
their Blood nor Wealth has hitherto
been spar'd to support the Injustices
done us, and that they are at last re-
duced so far, they must necessarily be
come a prey to Foreigners, and at
last to be Subject to the Empire.

And since we understand that those
Confederate Princes have no regard
to our Right, we thought our selves
most Indespensiblē obliged, to our
selves, Posterity, and Subjects, to
Endeavour so much as in us lies
that we might not seem by our si-
lence, to consent to what may be
done.

Trans-

ld, Transacted to the prejudice of us, and
yn, the Lawful Heirs of our Kingdom.

re- Therefore we Solemnly, and in the
can best Form we can, Protest against all
ved that may be Agreed or Stipulate to
Af the prejudice of us, as being void by all
ng. the Laws of the World, for want of
ub. Lawful Authority.

hovt. We therefore Protest and De-
her. clare, that if there be any Defect of
rto. Form in this Protestation, it shall
tice. not be any way to the prejudice of us,
re. our Lawful Heirs, Kingdom or Sub-
be. jects, and by these Letters Signed
a. with our Great Seal, we Preserve in-
tire to our selves all our Rights and
the. Claims, and Declare that they are
ard. and shall be Safe and Intire.

ive. In the last place, we Protest before
ou. GOD and Men, that we shall be
t. free of all Blame, and that the cause
lies. of those Calamities, which the In-
r si. jury already done us, or that may
y b. be done hereafter, may bring upon
ra. our Kingdoms, and all Christendom,

can-

(14)

cannot be Imputed to us. Given at
St. Germain April 25. A. D. 1712.
And of our Reign the 11th. Year.

At the time of the birth of our Saviour
of By the KING Himself with his
own Hand. giving out
to the Kings of the World for a Sign to
the world.

At the time of the birth of our Saviour
to the Kings of the World for a Sign to
the world.

AN
ESSAY
UPON
Lineage and Succession ;
OR,

*Hereditary Right try'd at the
Scripture-Bar.*

1. Kings 1. 20. 21. And thou, my Lord, O King, the
enes of all Israel are upon thee, that thou shouldest tell them
so shall sit on the Throne of my Lord the King after him,
herways it shall come to pass, when my Lord the King
all sleep with his Fathers, that I and my Son Solomon shall
be counted offenders.

Tain Carnel Men make Carnel Policy
The Rule and Plumet of their Regency,
whereby they do their Schemes of State adjust,

erve their Intrest, Averice and Lust;
 Carnel Motives wicked Men excite
 ir Sovereigns oft to that which is not meet:
 hes and Honour, Splendor, Pomp and State,
 d Earthly Pleasures are their Ultimat
 l, and design, and consequently all
 eir Measures must be calculat to fall
 om this their *Zenith* to the *Horizon*
 Worldly greatness and a Temp'ral Throne :
 ut the Unerring Word is that whereby
 ney all their Projects should adjust and try.
 en's Rules are croaked, but this Rule is even,
 eir Rules are Earthly, but this is from Heaven ;
 y this just Rule we shall for once Essay
 o know who ought, or ought not bear the Sway.

It is not to the purpose to go back,
 And all the Ancient Hist'rys to Ransack
 For the first Rise of Lofty Monarchy,
 Whither the Eldest of the Family
 Should bear the Sway, or any other Son
 More fit to Rule, should sit upon the Throne ;
 Grand Loyalists contend, the first is he
 That with the Pow'r ought to invested be,
 Without Respect to any Quality,
 Save only that he Succeeds Linally.

Well, if its so, how come't to pass that one
 Of *Ham*'s curst Line did first ascend the Throne ?
Nimrod I mean, who Monarchy did found
 Whilst *Shem* and *Japhet*'s Issue did abound
 His Elder Brethren, who had Right to Reignt,
 And for Usumping should have made him Swing
 In a strong Rope, and not have own'd him King.

Sure ev'n at first he did the Rule Transgress
 Which oft times since has been infring'd no less,

By Conquests and Revolts, and Usurpations,
Default of Issue, and by Resignations,
Conspiracies and Plots through all the Nations
This day on Earth, so that there is not one
Who wears a Crown, or sits upon a Throne
Can by a just Genealogy now shew
That he is of the Stock and Linage true

Ab initio.

To say he can his Sovereign Linage trace
Some Ages past, or for a vast long space
Make it appear he doth by Line succeed,
Is not enough, he must go to the head
Or Fountain whence his Royalty began,
Or else it halts, for so may any Man
Who can usurp and grasp the Scepter say,
My offspring may pretend another day
They have Succeeded long, and have good Right
To Exercise Authority and Might.

But not to be concern'd with this or that
Thought and opinion of each Disputant,
I come to Scripture instances to try
Who should Succeed unto the Monarchy ;
Let *Turks*, and *Pagan* Princes take their way,
And Antichristian Potentates bear Sway
Ev'n as they list, and against other fight,
And take Dominion who has greatest might,
As it has been ev'n from the first to last
Both in the present and the ages past ;
He who by Fraud or Violence can snatch,
Lays hold on, and keeps fast what he can catch ;
I mean the Wicked, who no Rule observe,
But only that which doth their Intrest serve ;
But Christian Kings who make the Sacred Word
Of Truth their Rule, and own a Sovereign Lord
As Sole Umpire and Righteous Judge of all

Sub.

mit unto his Laws Canonical,
which they're Taught to Prudent equal Just,
And upright things disclaiming Vice and Lust,
And are for handing to Posterity
The Scepter of a just Authority,
And to the nearest Kinsman leave the Throne
Provided the immediate Heir be one
Who doth not serve the Whore of Babylon,
Nor otherways unqualify'd, if so
They will not the Royal Scepter go
Into the hand of an Uncircumcis'd
Idiot, lest People should be Leis'd
The Hedge broke down, and GOD's Vineyard laid waste
While Men set up and all the good o'rest ;
Should e're the Crown be set upon the head
Of one whose very Principles doth lead
To Persecute, Destroy, Oppress and Kill
Such as dont fully ply unto his Will.

Here's no Injustice done the Heir of Line
Example, Precept, and the Rule Divine
Do all agree in this, and plainly shew
Unto such Heirs no Heritage is due.

First by the Rule, 'tis only those who fear
The LORD, and serve him who ought Rule to bear ;
The Just, who Bribes and Ayerice do hate
And Prudent are, should guide the Helm of State ;
But where these Princely vertues are not found
The present Regnant Royal Prince is bound
To pass the nearest Heir and take the next
Prince Qualify'd, in due time to be fixt
Upon the Throne, when it shall vacant be,
And for Examples you may plainly see
Jacob was chosen, *Esan* was rejected
Unstable *Renben* likewise was ejected

Be-

Because he was Perverse, the Royal Sway
 From him did pass, and did on *Judah* stay ;
Saul lost the Crown because he did offend,
 Which after him to *David* did descend,
 An Upright Man who well deserv'd the same,
 And a long Race of Kings from his Loins came,
 Yet ev'n the first who did to him succeed
 Was not the Eldest, as we plainly read,
 Because the Princely Vertues were not found
 In *Adonijach*, which did much abound
 In *Solomon*, the later was Elected
 And so the first by consequence neglected ;
 Besides you likewise know how *Rehoboam*
 Was counter-king'd, and mock'd by *Feroboam*,
 Who more than half the Kingdom took away,
 Which he could ne're recover to this day.

Bad Counsel ruin'd this proud head strong Prince
 As it has likewise many others sinice,
 Sage Counsellours who much Experience had
 In State Affairs, who long the Court had Trade,
 A Ministry which served in a Reign,
 Where Virtue flourish'd, and each brave Design
 He did discard, for a new Ministry,
 Who him advis'd to a dispotick Sway.

The Counsel pleas'd him, for Ambition, Pride
 And Arogance, excited him to guide
 The Helm of State, a new way of his own,
 Which to his Sire and Grand-Sire were not known :
 The Mobb seek Terms of him, whose Royal Will
 Must be their Rule, let it be good or ill ;
 Their Insolence he would chastise for this,
 Ev'n for suspecting he might do amiss.

Well, what come o't ? What did this Monarch gain
 By his new Council ? *Israel* mock'd his vain

ranick Boastings, biding him see to
s own Affairs, for they knew what to do,
icordingly they instantly broke off,
nd at his haughty Threatning Boasts did scoff.
r force he try'd them back again to bring,
t instantly they chos'd another King
ho stood it out, and did his force defy,
b' effect of his new high-flown Ministry.

| These Baulks and Breaches in the Royal Line,
Were every one by Suffrage Divine
ither approv'd, or by express Command
f him, whose Counsel shall for ever stand,
hese things were all transacted, wrought and done:
herefore no new thing to convey the Crown,
o remot Branches of the Royal Line,
When Heirs pretened, wickedly incline
To Tyranize, or are not qualify'd
To be intrusted, or so dignify'd.

| Great need there is the Sacred Throne to Fence,
Left Belial's Sons ascend it, and from thence
Send Edicts forth, empow'ring Men to slay
Such as will not without Reserve obey,
Subvert Religion, and impiously
Set in its place hateful Idolatry,
Which at its heels, brings alwise Tyrany.

Yea grant the King Idolatrous alone,
And by his Edicts would not trouble one
To Turn Apostate, or Renounce the Faith,
Which is absurd, in any one who faith
He can be so, for Fire and Water may
Be reconcil'd, if gross Idolatry
Can suffer true Religion to exist
Where it has pow'r, the Godly to resist,
It must exert it, for Antipathie,

ts opposit must conquer, or must die.

But yet suppose it could the Throne possells,
Namely submit, and in no way's distress
The meanest Clown, who do account it vile,
For so do all, who don't their Robes defile
With the Pollutions of the scarlet Whore,
I say, suppose it could all this endure,
Would not Court Favours, Posts and Pensions too,
Have Influence to make much People bow
Who are not fixt, nor for the Truth do care,
Such Baits to them would surely be a snare.

But let it yet be yeilded that all this,
Not in the least could mar the people's Bliss,
They still might be Religious and promote
True Piety, Religion and what not,
The Sovereign surely doth the danger know
Of Innovation, when it happ'ned so
To such and such, who try'd the thing before;
Let him have rest, he'e never trouble more
The Peace of any, ev'n do what they list,
Provided that they do him not resist.

Ten thousand things might be said *pro* and *con*;
Which for succinctness I shall let alone
And ev'ry thing, that is alledg'd shall yeild,
That Fire and Water may be reconceal'd
And scorching Flames with Ice may be congeal'd.

But one thing yet I would be glad to know,
Suppose a Monarch acting so and so,
Directly cross unto Divine Command
Ev'n singly, and no Man have a hand,
Or least Accession, Part, or Portion in
His personal abominable Sin,
Wherher or not it doth not God offend,
And loudly call upon him to contend

In with the Sovereign, and the People too,
 & Achas in the Camp much hurt did do
 David's Sin, a Man to God's own Heart,
 that Numbers of his Subjects sore did smart,
 all bad Kings, who reign'd in Israel,
 by the Spirit of Truth oft blam'd for all
 Mischief, Dammage, Misery and Sin.
 that the whole Nation was involved in
 cause they oft times did the same begin.
 The King's Example doth not only go
 heat length with many, but the case is so,
 the King and People do but make up one
 Blitick Body, and the King alone
 transgressing, as their Head brings Wrath upon
 the People all, as well as on the Throne.

Whil'st Jews were by Theocracy govern'd,
 We do not read, that people were concern'd,
 or plagu'd for Sins, that Judges did commit;
 but after, when their Kings on Thrones did sit,
 the Sovereigns Sins were always charg'd upon
 the Nation, tho' done by the King alone.
 How shall the People this evite, if they
 will have a Head, that loves Idolatry;
 whoe noe will affirm that GOD will now
 permit, wink at, approve of, or allow,
 that which he punish'd in the days of old
 Mongst Christians, let not such a Thing be told,
 He's of one Mind, and cannot change nor lie,
 What once He hates, He hates Eternally.

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F I N D S.

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